



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Lehrbuch der historischen Methodik. Von Alfred Feder, S.J., Professor an der philosophisch-theologischen Lehranstalt zu Valkenburg. 2. Auflage. Josef Kösel und Friedrich Pustet, Regensburg.

The first requisite in a professional historian is, that he know how to handle his sources and how to make the correct use of them. This is not only the foundation of his activity; it is the sole means he possesses to provide the stones, large and small, and all the other material which will go to make up the edifice he intends to raise for the benefit of the reading and studying public. The appropriate representation of his material in well-fitting language, though in a way of equal importance, will be valueless, if his statements, combinations, suppositions, are not supported by the evidence gained from the sources.

It is not surprising, that during the nineteenth century, which saw a remarkable growth of historical studies, there appeared a great many treatises, dissertations, theses, inaugural addresses, which made it their purpose to dilate on the art of utilizing the sources and of writing up the results of investigations. Towards the end of the century was published the famous work of Professor Ernest Bernheim, *Lehrbuch der historischen Methode*, "Textbook of Historical Method," which condensed under well chosen titles most of which were invented by the author, the fruits of these manifold labors and studies. (See Langlois-Seignobos, *Introduction to the Study of History*, p. 10.) It was not the only book of its kind. Quite an array of productions in English, French, German, Italian, and Spanish pursued the same or similar aims. But Professor Bernheim's *Lehrbuch* in a way remained the classic of the theory of history writing.

F. Alfred Feder's work is the latest contribution to this useful literature. It is divided into three chief sections: I. Knowledge of the Sources; II. Critique of the Sources; III. Synthesis of the Authenticated Facts. After an introduction treating of the nature and value of history as a science, and of the philosophy of history, the author inserts a general chapter on Methodics, which to a large extent reproduces the scholastic

doctrine on "moral certitude," in particular the certitude gained through the testimony of witnesses.

Literature is abundantly quoted. Works in Latin, Greek, and the modern languages are referred to all through the book. There is an extensive chapter, headed, *Quellen-Nachweise* "Guides to Sources" which enumerates in five subdivisions: Printed Collections of Sources; Indexes to Sources; Other Bibliographical Helps (Encyclopedias, general and special); Biographical Helps; Introductions to auxiliary sciences (philology, geography, paleography, numismatics, etc.) Besides, every chapter is preceded by a list of references to historical works, commonly monographic in character, which by their manner of treatment are illustrative of the point discussed in that particular chapter. Warnings, directions, and hints, given in individual paragraphs are enhanced by numerous examples, very concisely expressed, and so selected as impart at the same time positive knowledge on a great variety of subjects.

A table on pp. 76 and 77 shows several divisions of the sources. One division is based on their origin; a different one (only briefly indicated) on their contents; a third one, the most important, on their *Erkenntnisswert*, "Instructive value." Under this aspect the author introduces a division, which practically differs from all those in vogue so far. He distinguishes *Mute or Material Sources* and *Speaking or Formal Sources*. He calls mute sources not only the remains of men and animals the traces of climatic or geographic conditions, products of arts, etc., but also popular usages and the vestiges of former languages, because these, too, do not directly "speak" of historical facts but may possibly hint at them or suggest their one-time existence. The speaking sources declare historical facts directly and expressly. To these belong documents of all kinds, inscriptions, biographical notes, government and business papers, etc.

There is also a rather long treatise on the history of writing, taking up individually the several materials on which people used to write at different periods and in various countries—wax tablets, papyrus (here is inserted an historical discussion on the contents of the papyri hitherto decyphered), parchment,

paper—and describing where necessary the methods of preparation. We learn of the instruments and fluids used for writing, and of the various systems of the Latin alphabet employed successively by the scribes of the Middle Ages.

These few points, picked out at random, do of course not give a complete idea of the contents of a book which in rather small type fills about three hundred pages. Needless to say, wherever the religious viewpoint comes in for elucidation or defence, which in a publication of this kind cannot happen very often, the author stands decidedly on Catholic ground. As already remarked, the preliminary chapter is partly an enlarged treatise of scholastic philosophy. The similarity and difference between natural and supernatural faith is pointed out clearly. Under the heading, "Internal Possibility and Impossibility" [of facts], the author defends at some length the possibility and cognoscibility of miracles, referring among other instances, to the numerous miracles investigated in the processes of Canonization and Beatification. (In another place however, he puts in a strong word of warning against the *Wundersucht*, the morbid tendency of some hagiographers to glorify their saints by attributing to them all kinds of unattested miracles and other superhuman acts.) His practice of adding examples to most of his rules offers to the author many an opportunity to show up mistakes made, intentionally or unintentionally, by non-Catholic authors. On one such occasion, for instance, he calls attention to the fact that the books of the New Testament have been transmitted to us by a practically unbroken chain of manuscripts, while the transmission of many even prominent works of classic literature is much less perfect, in some cases positively precarious. It is especially gratifying to notice how prominently Catholic writers figure in the very numerous reference lists of historical literature.

FRANCIS S. BETTEN, S.J.

Paul, Hero and Saint. By Leo Gregory Fink. New York: The Paulist Press. Pp. xv+239.

English-speaking Catholics are often accused by their Protestant neighbors of not being familiar with the Scriptures and